

NATHANIEL WILLIS, PROPRIETOR AND PUBLISHER OFFICE No. 127, WASHINGTON - STREET, OPPOSITE WATER-STREET.

WEDNESDAY, JUNE 1, 1831.

N. YORK ANNIVERSARIES.

From the Essex Gazette.

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POETRY.

From the Religious Intelligencer.
SABBATH MORNING.

See!—Heaven wakes Earth.—I hear an answering sigh
From the soft winds, as they unfurl their wings
Impalpable, and kiss the dawning streams
With whispering audibly.—Methinks the Sea
Murmurs in tones subdued,—and Nature smiles
As if upon her raptur'd breast she caught
The breath of Deity.

—Hail, hallow'd Morn!
That binds a yoke on Vice.—Dropping her head,
She by her guerdon hypocrites doth prove
How beautiful is Virtue.—Ere my light
Her organs up again, but at this hour
She trembles, and is still.—Humbly
From the clift rock which she hath hid, doth mark
The golden majesty of God go by
And kneeling, with a blessing.—Grief forgives
Her bitterness, and round the tear-wet urn
Twines sweet and simple flowers.—But hark from Faith
Enjoys this holy season.—She doth raise
Her eye and talk with angels,—till the soul
That by the thrush of the week was hush'd
And crush'd and spent, doth like the enfam'd slave
Leap high to put its glorious garments on.

WHY IS THY SPIRIT SAD?

Why is my spirit sad?
Because 'tis parting each succeeding year
With something that used to hold more dear
Than ought that now remains:
Because the past, like a receding sail,
Flits into distance, and the lonely gale
O'er vacant waters reigns.

Why is my spirit sad?
Alas! ye do not know the lost—the dead,
Who loved with me of yore green paths to tread—
The paths of young romance:
Ye never stood with me on mountain peaks,
Nor saw the dew-lights on the dewy dews—
The dew of youth's glance.

Why is my spirit sad?
Have not the beautiful been taken away,—
Are not the noble hearts turned to clay—
The paths of youth's romance:
I see that others, in whose looks to live
The radiant joys of youth, are round me yet,—
But not—but not like them!

I would not be less sad!
My days of youth are past. I long for my brow
The sheaf of care in golden ringlets now—
The present is around me:
Would that the future were both come and gone,
And that I lay where, 'neath a nameless stone,
Crush'd feelings could not wound me.

PARENTS' DEPARTMENT.

ON CHILDREN'S AMUSEMENTS.

I am persuaded that parents would do well for their children and for themselves also, instead of leaving them to provide their amusements in their own way, they would turn their attention to benevolent pursuits and furnish them with means to engage in them. Human happiness consists chiefly in the pursuit of some engaging end. It is the purest and the most lasting when the end is not only innocent but virtuous, pleasing to God and beneficial to man, adapted to exercise the benevolent feelings, to elevate the moral sense, and to improve the understanding. Children indeed can form but a very confused idea of either of these objects, but as it is, it is the idea of some great good, beneficent to man and pleasing to God. With this view of it, the object will interest them, and they can take pleasure in the means by which they are taught to seek its accomplishment. Activity in any engaging pursuit is the delight of children; and they will have it and must have it, of some kind or other, be it what it may. For the want of something better they will take up with any trivial pastime, rather than have nothing to do, and change it for another a hundred times in a day, because it soon ceases to please them, and yet they are not happy without it. Too often their amusements are much worse than frivolous: they are corrupting to themselves and perhaps mischievous to others. The habits more or less which are formed by them do not cease when the years of childhood are past; they continue in after life, and are frequently the fountain of much vice and misery. A very great portion of the depravity and the wretchedness of our world is generated by the amusements of childhood. How important is it, therefore, to the community, low important especially to the well-being of the children themselves, and to the comfort of the parents who look to them as the hope of their declining years, that they take care of their children's pastimes. Your children are accountable beings; they are destined for eternity; they are candidates for Heaven—for the society of angels and fellowship with God. Is it enough for them if their amusements do no harm? Ought they not to be productive of good, as far as it is practicable to make them so? All that you allow to them must be innocent; but a goodly portion of them may be useful; and it is the latter only that will improve their understandings and their hearts. Propose to your children some benevolent object which may interest them, and which it is in their power to promote, without painful exertion, indeed, but not without activity. Cause them to understand that in promoting it, they will benefit their fellow men and perform an acceptable service to God. While they are engaged with it, procure for them little tracts or periodicals from which they can obtain information relative to it, and to other objects of a similar character. They will now read on such subjects with attention. They will begin to think for themselves and the heart is warmed, and in the sun of measure the enjoyment they find in it is increased. Such an object will last them through years. It will call away their minds from frivolous diversions and keep them in useful exercise, because it will always give them something to do. Their activity in it will be without sin; it will form in them habits of reflection, of industry, of economy, of benevolence and of piety; their pleasures will be virtuous as well as innocent, and their minds will rise above low and trivial pursuits. In this manner, a character full of dignity and worth will be formed, society is benefited, the kingdom of Heaven is spread, and much of the elements of happiness is prepared for the children and for their parents.—[*Chr. Ref. Mag.*]

MISCELLANY.

VALLEY OF THE MISSISSIPPI.

The colonies which are occasionally removing from New-England to this Valley, may seem to many, as diminishing the wealth, population and enterprise of the Eastern States. Some are ready to feel as if New-England were not allowed to part with so many of her most active and hardy sons. But the consideration of the increase of their usefulness ought to reconcile us to their migration. There is another consideration which ought not to be forgotten. The whole of that wide Valley must, ere long, be filled with inhabitants. It becomes a question of immense consequence to the Eastern States;—What shall be the character of these inhabitants?—What shall be their religion, their habits, their language, their origin? If the first settlers shall be from New-England, not only will the habits, the morals and the religion of New-England gain the ascendancy, but the emigrants themselves and their children, will be bound to the place of their origin, by the cords of love. Every family that settles in the west, adds new chains to bind the east and the west together. While these remote sections are thus united in feeling and affection, even if the interests of the two should

sometimes be at variance, the remembrance of a common origin will soothe the irritation which may arise from clashing interests. But let that vast Valley be filled by emigrants from Europe—discordant among themselves in origin, in language, in habits and in religion—as well as discordant in all these respects from the Atlantic States, and what bands can be found of strength enough to hold the Union together? A sameness of interest might possibly counterbalance the diversity of feeling arising from their different origin, habits and religion—but when the repulsion of dissimilar interests should coincide with the other causes of repulsion, our confederacy would soon be sundered.—[*Ch. Obs.*]

THE CLAIMS OF MICHIGAN.

The Editor of the Detroit Courier has advertised to the fact, that peculiar interest has been excited in New England in favor of Indiana and Illinois, which was produced by the means of public addresses among us and appeals in the public prints. The results were that great efforts have been made to establish a college in Illinois upon a large scale, and to establish Sabbath Schools there, with other means of promoting the moral improvement of the Mississippi valley. He would, however, turn our attention farther north also, and thus enters his appeal in favor of Michigan.

"We trust we shall not be suspected of envy of the fair prospects of our neighbors and brethren, if, in behalf of Michigan, we seek to excite the friends of education and religion in the States, to make similar efforts to improve the condition of the numerous newly settled communities within its borders.

"From the statement we published last week, it appears that there is in the Territory, one clergyman to every 336 inhabitants; a fair supply, if the population were compactly settled. Scattered as it is, however, the average number to which each clergyman ministers weekly does not, probably, exceed 300; so that there are 20,000 persons in the Territory, who are yet to be furnished with pastors. To this number a large addition will be made the present season, at the close of which there will not be far from 25,000 persons, destitute of religious teaching and ordinances. Michigan, then, presents to Christians benevolence, her claim for aid in supporting at least 25 clergymen, in addition to the number now stationed here.

Michigan has other claims on the friends of Education. There is, in this city, a University, to which large grants of land have been made, at different times by the National Government, from the greater part of which however, no income can be realized, and no part of which can be sold. If the whole could now be turned into money, the institution would be well endowed. At present, however, it can hardly be numbered among the literary institutions in the Territory. The Trustees have rendered a good service to the cause of education, by permitting the buildings to be occupied for the purposes of common schools. Incorporated Academies exist in Ann Arbor, Auburn and White Pigeon, and acts of incorporation will be requested of the next Legislative Council, for additional ones in Pontiac and other townships. There are, in Detroit, excellent Seminars for young ladies and young gentlemen, and measures are in progress to open good common English schools the present season. In Monroe, Bloomfield, Troy, Pontiac, White Pigeon, and no doubt in other places of which we have not heard, these humble but necessary and most useful institutions are in a flourishing condition. It may be safely estimated, however, we think, that from 1-3 to 1-2 of the children, of an age to receive instruction, are not in the enjoyment of the means of education. For aid in obtaining for them those means, Michigan presents her claim to the friends of education abroad.

It cannot be necessary that we urge these claims for intellectual and religious teaching on the favorable consideration of the descendants of those, whose first care, on their arrival in this country, was to erect temples and colleges and school-houses. It cannot be necessary, that we should urge these claims upon those, whose hearts have been impressed by the benevolent spirit of religious truth, and whose minds have been elevated by being imbued with all good learning. The facts, we have stated, require no such urgency, to convince them of the necessity of an immediate and vigorous effort, in behalf of this rapidly growing Territory."

CHURCH REFORM.

A very animated debate took place in the British House of Lords on the evening of Feb. 10th, relative to church titles, non residence of clergy, &c. It would seem from the number of petitions which are pouring into Parliament on this subject, that the people of England are growing weary of the abuses which so extensively prevail in this department of the public service. There is need enough of reform, both for the sake of the church and the tax-payers. Religion never flourished, that religion we mean, which will stand the test of the final day,—when its followers reposed on beds of roses; when its ministers either possessed or desired a superabundance of the good things of this life; when the pulpit was covered as a medium of earthly aggrandizement, wealth, or any other thing whatever, save an honest desire to promote the best interests of men. We know well that many clergymen of the church of England are examples of piety and every good work; and if there are too many of the contrary character, it is a natural consequence of the circumstances in which they are placed.

We have before us a statement, from which it appears that the clergy of England and Ireland (meaning those of the Established Church) receive annually £8,896,000 from 6,000,000 hearers, while the clergy of all the Christian world besides receive only £8,852,000 from 198,000,000 hearers! A petition recently presented to his Majesty from a clergyman in Somersetshire, states, "that whilst the average income of the Bishops is ten thousand pounds a year, in addition to great patronage, there are nearly three thousand Curates whose stipend is less than £30 a year, and more than four hundred of whom receive less than £50 a year. That whilst certain officers of Deans, Canons, Prebends, &c. not found in Scripture, and unknown to the ancient Christian Church, but which are of Popish origin, and deemed useless by almost all persons, are receiving annually many thousands a year from the funds of the Church for no adequate service, there are many of the working clergy reduced to abject poverty, obliged to subsist on charity, and even to receive the cast-off clothes of their compassionate neighbors." And in respect to non-residence, Lord King remarked in Parliament on the occasion above referred to, that in 1813, as appeared from official returns,

"there were only 4,183 residents, out of 10,558 clergymen."

The amount of tithes belonging to livings in the gift of the Crown, the Bishops, and the Ecclesiastical Corporations, is estimated by an English writer at £81,250,000; and of tithes belonging to livings in the gift of individuals, at £48,000,000.—Total tithes £129,250,000. Estates in England 30,000,000 pounds; in Ireland, 18,300,000. Total value of Church property in England and Ireland, 177,450,000.

Can it be wondered that such a train of evils should awaken the earnest solicitude of those who daily suffer by them? In any other country but England, they would create a revolution. And even there, it is impossible to say that the patience of the people will endure much longer. Both the Government and higher Clergy seem to be aware of this; and a partial reform will be undertaken immediately. It is stated that the Archbishop of Canterbury has prepared a bill to regulate the tithe system, and render the distribution of ecclesiastical revenue more equal. "We trust," says the paper from which we quote this remark, "that his Grace will not stop here. The most crying evil in the Church is the system of pluralities; and we would recommend petitions to his Majesty, as head of the Church, to abolish them altogether.—This would not be a revolution, but reform; for in the early ages of the Church, in Popish times, he it remembered, the abomination of pluralities was loudly condemned, and in many instances, absolutely resisted by the Primates."—[*Journal of Commerce.*]

THE REFORMATION HAS ADVANCED LEARNING.

Within the last three centuries, more than twenty Universities have been founded in Germany, of which three-fourths are Protestant. There are 35 Universities in Germany, 19 Protestant and 17 Catholic, while the Catholic population is double the Protestant. No reasonable person, says Valters, will doubt that the Protestant Universities have the advantage in the instruction given. It will not, says he, be thought very inconsistent to say, that there is more real knowledge in one single University, such as Jena, Halle or Göttingen, than in the eight Spanish Universities of St. Jaco de Compostella, Alcalá, Oviedo, &c. The Protestants have founded and endowed a great number of schools; because their existence depends on their being the best informed. The Reformation is essentially learned—it received its impulse from Science, and can only be supported by Science—knowledge is an affair of State in the reformed nations. To the Reformation, the young of that day, and all that have followed them and all that shall follow us, are indebted for the mildest, and at the same time, the most efficacious methods of instruction.—[*Grinck's Reflections.*]

DISTINGUISHING GRACE.

The following singular incident we lately heard narrated by a gentleman of our acquaintance, as an authentic fact which he had the means of establishing; and as we have every reason to put the most implicit confidence in his veracity, we can only express our surprise at never having seen it noticed before. Several years ago there was a charity sermon given out to be preached one Sabbath evening, in a Dissenting chapel at a sea-port town of the west of England. When the preacher ascended the pulpit, he thus addressed his hearers: "My brethren, before proceeding to the duties of this evening, allow me to relate a short anecdote. Many years have elapsed since I was last within the walls of this house. Upon that evening the pastor of the congregation (of which many now present must have formed a part) addressed his hearers for the same benevolent purpose as that for which I am now about to appeal to you. Amongst the hearers came three evil-disposed young men, with the intention, not only of scoffing at the minister of God, but with their pockets filled with stones for the purpose of assaulting him. After the minister had spoken a few sentences, one of the three said, 'Let us be at him now!' but the second replied, 'No, stop till we hear what he makes of this point.' The minister went on for some time, when the second said, 'We've heard enough now—throw!' But the third interposed, saying, 'He is not so foolish as I expected, let us hear him out.' The preacher concluded his discourse without being interrupted, and then went home amidst the blessings of his hearers, and with the approbation of God in his heart. 'Now mark me, my brethren—of these three young men, one of them was executed a few months ago at Newgate for forgery; the second at this moment lies under sentence of death in the gall of this city for murder; the other,' continued the minister with great emotion, 'continued the minister with great emotion, 'the third, through the infinite goodness of God, is even now about to address you—listen to him!'

[London paper.]

Religious Newspapers enforce the practical inferences of faithful preaching.

It does not exactly answer for a minister, in applying a sermon on the subject of systematical benevolence for the sake of giving something to promote the cause of Christ, to say to Mr. A, you ought to give up keeping your riding horse, and get your exercise on foot by visiting the poor and praying with them; or to say to Mr. B, your subscription to the Missionary Society is not half as large as it might be, if you would abandon the use of tobacco. But some remark in a religious newspaper—some little anecdote or incidental expression in a published letter, may come directly home to the heart of the pious reader, and afford that specific application of a sermon, upon which the teacher could not have ventured. An inquiring, teachable young Christian, was reading your paper the other day and he met with an account of a man who had given up tobacco for the sake of doing good a few dollars more a year, to the cause of his Master. He instantly adopted the same resolution, remarking as he stated the fact to me: "this is one of the benefits of taking a good Christian paper."—[*Epi. Watch.*]

Ecclesiastical Prayer.—It is recorded of one of the reformers, that when he had acquired himself in a public disputation with great credit to his Master's cause, a friend begged to see the notes which he had been observed to write, supposing that he had taken down the arguments of his opponents, and sketched the substance of his own reply. Greatly was he surprised to find that his notes consisted simply of these ejaculatory petitions: "more light, Lord—more light—more light!" And how was the spirit of prayer compressed and illustrated in these short aspirations!—Could they fail of success? "If any of you lack wisdom," said him of God, that giveth to all men liberally and upbraideth not; and it shall be given him." James 1:5. Greenham, being asked his judgment of some important matters, answered, "sir, neither am I able to speak, nor you to hear, for we have not prayed. I may indeed talk, and you may answer, as natural men; but we are not prepared to confer as children of God."

WESTERN AFRICA.

Extract of a letter from a gentleman in Liberia, of Nov. 1, 1830, to his friend in Boston.

DEAR SIR,—I have suffered much since my arrival, but God in his mercy has seen proper to spare me, while our lamented Agent, Dr. Anderson, and three Missionaries from the distant land of Germany, have been called from their labours to give an account of their stewardship. The number of deaths also among the new comers,

has been quite alarming—for out of 130, on the two expeditions per Liberia and Montgomery, about 50 have died. Our friends in America are wrong in the idea, that after they pay the passage of an emigrant, no other expense will be necessary; they should bear in mind, that this emigrant is to have the fever of the country, and perhaps be unable to labour for six months at least, during the whole of which time, he is to be supported. I am much pleased with the face of the country, and also with many of the tribes. They remind me of the different races of Indians in America; though you have none to bear comparison with the Mandingoes and Foulahs, the most of whom read and write Arabic fluently. I have not seen many of the latter, but the former are every day coming and departing from the settlement; they are a race of traders, dealing in every thing. They bring considerable specie into the Colony. Our schools are progressing but slowly from the want of funds, and suitable instructors. I want to see more of New-England laws and customs. I have been unable to collect but few curiosities as yet, though the country, I believe, has many. I have hardly been out of the Cape.

I had almost forgotten to inform you, that this spot was once a most celebrated one for the Slave Trade; and even at this day, we have enough of them a little to the windward and leeward. Before now, you have heard of the death of Don Miguel, the noted slave, of whom some mention is made in one of the numbers of the Herald.—He was killed in battle with a few of our colonists at Little Bossa. In the United States, you believe that the Slave Trade is nearly at an end; but far different is the case. Thousands are annually shipped from the Western Coast of Africa. We have just heard of the capture of a large frigate built Guinea-man off the Calabar Coast by his Britannic Majesty's Ship Princeps, after an action of over one hour: one hundred and six were killed on board the slave, and three times the number were rescued from the Princeps' reprobels. She is now sailing in Sierra Leone, with 500 slaves on board; and it was intended to take 12 or 1500 slaves. Part of the crew were on shore at the time with the first and second officers. We are in daily expectation of our Agent, Dr. McKim, with an expedition.—[*Ch. Watchman.*]

USE OF ARDENT SPIRITS IN BOSTON.

There is reason to believe that the use of Brandy and Rum is much lessened in the country by the efforts made to enlighten the people. But in our own city this evil still presents itself in frightful magnitude. The number of intoxicated persons seen in our streets show the continued prevalence of this habit; and the authentic statement of licensed houses, supported principally by rum drinkers, proves to a demonstration the existence and the extent of the vice.

The following is a certified statement of the houses licensed to vend ardent spirits in this city.

I certify that the following licenses were granted by the Board of Aldermen in the year 1830, from Jan. 1 to December 31.

| | |
|----------------|-------|
| Inholders, | 70 |
| Wholesale, | 594 |
| Retailers, | 22 |
| Confectioners, | 4—680 |

Signed, S. F. McCLEARY, City Clerk.

If we suppose only ten persons to frequent each of these places daily, which must be far short of the real amount, it will give the sum of six thousand and nine hundred persons who are in the habit of using ardent spirits daily. To these must be added a further number, who frequent houses where liquor is sold without license—and these are unnumbered numbers.

When it is considered that a large amount of the poverty, sickness and misery we are daily called to relieve, must be, and is the result of spirit drinking, it seems to be as much a matter of prudence as it is humanity, to attempt something to check the evil—and the success which has attended the efforts made in the country, encourages us to believe that a great deal may be done by presenting the evil effects of the habit in a proper and forcible light.

It is hoped that the benevolent and public spirited gentlemen of this city, who have not yet taken part in the means employed to prevent and cure intemperance, will use their influence and abilities in some efforts to relieve our community of so great an evil.

CARDS.

The Subscriber acknowledges the receipt of Forty Dollars from the Ladies of Westborough, Mass. to constitute him a life member of the American Education Society. He regards this act both as a token of personal respect, and as evidence, that they have an increasing sense of the importance of ministerial education. He therefore presents this most cordial thanks to the generous donors of this charity.

Providence, May, 1831. JOSEPH A. E. FERRIS.

The Subscriber acknowledges to have received from members of the Robinson Church and Society, at present under his pastoral care, Fifty Dollars to constitute him a life member of the American Board of Commissioners for Foreign Missions. Also Five Dollars from the Robinson Tract Society to constitute him a life member of the Doctrinal Tract and Book Society.

Plymouth, May 25, 1831. CHARLES J. WARREN.

Thanks are presented to the Ladies of the Congregational society at Hanover, who contributed Thirty Dollars to constitute their pastor a member of the Massachusetts Dames Missionary Society.

The unknown friend to "the Boston Society for the religious and moral instruction of the poor," who has the evening conveyed to one of its missionaries, a bundle of tracts for distribution, will please accept his very cordial thanks for a donation so acceptable, reasonable and appropriate.

May 25, 1831.

RELIGIOUS LIBERTY.

A SERMON preached on the day of the Annual Fast in Massachusetts, April 3, 1828, by Rev. Wm. COWSWELL, A. M.

The following notices of this Discourse appeared at the time of the publication of the first edition.

"Among all the publications which the present discussion concerning Religious Liberty has called for, we have not seen one better adapted to the greater portion of our community than this discourse. Mr. Cowswell has done the public a great service, by making the matter plain to those readers who are not familiar with legal philosophy, and logical dissection. To all such readers, and added to all classes, we cheerfully recommend the Sermon, in great confidence, that it will commend itself conclusively to every candid mind."—[*Boston Recorder.*]

"We recommend this Sermon to the perusal of all who would understand the nature and extent of their religious rights, and would duly appreciate the importance of steadfastly maintaining them. The subject is one of the utmost importance, and it is discussed in a plain and popular way, so as to be accommodated to the understanding of all classes of readers. We hope it will be read by Christians of different denominations."—[*Spirit of the Pilgrims.*]

For sale by PERCIE & PARKER, No. 9, Cornhill.

BOOKS IN PRESS.

PERCIE & PARKER, No. 9, Cornhill, have in press, The Select Works of ARNOLD LUTHER, prepared for the practical use of private Christians, with an introductory view of the life, character and writings of the Author, by GEORGE B. CHEEVER.

NEW CLOSET COMPANION. The Christian's New Closet Companion, selected and original, by JAMES MONTEGOMERY, Author of "The World before the Flood," and other Poems, with an introductory by the same.—First American, from the sixth Glasgow edition; new arrangement, by an American Clergyman.

THE DAILY SCRIPTURE EXPOSITION. Containing a text of Scripture for every day in the year; with explanatory notes and brief reflections, by the most approved commentators.

GEMS OF SACRED GEOGRAPHY. May 25.

THE THREE HISTORIES. The History of an Enthusiast—The History of a Non-Enthusiast—The History of a Realist. By Maria Jane Jewsbury. This day published by PERKINS & MARVIN.

PIOUS REFLECTIONS
FOR EVERY DAY
IN THE MONTH.
TRANSLATED FROM THE FRENCH OF FENELON.
Archbishop of Cambray.

Just Published by JAMES LORING,
132 WASHINGTON STREET, BOSTON.

POLYGLOT BIBLE.
The English version of the Polyglot Bible, containing the Old and New Testaments, with the Marginal Reading, together with a copious and original selection of references to parallel and explanatory passages, exhibited in a manner hitherto unattempted. First American edition. May 25.

REMOVAL.
HILLIARD, GRAY & CO. have removed to the College Buildings, No. 112 Washington street, where they will continue the publishing and selling of Law, School and Classical Books. May 25.

GROTON ACADEMY.
THE SUMMER TERM in this Institution will commence on Monday the 6th of June next, and continue eleven weeks. The school is open to youth of both sexes. Connected with the Academy is a good Library and Chemical and Philosophical Apparatus. An Assistant has been engaged, whose attention will be principally given to instruction in Penmanship and Book-keeping. During the term, a course of Chemical and Philosophical lectures connected with the most interesting experiments, will be given, to which the scholars will be admitted free of expense. Particular attention will be paid to the study of the pupils both in and out of school, and no pains spared to train them to the love of sound science and to the practice of virtue. Tuition 25 cents per week. JAS. TOWNE, Preceptor.

WARREN ACADEMY IN WOLBURN.
THE Teachers of Warren Academy in Wolburn inform the public, that the Summer quarter will commence on Monday the 6th of June. Mr. Jarvis Gregg is the principal instructor, and his acknowledged experience, science, and success as a Preceptor entitle him to the confidence of the community. This Academy is within ten miles of Boston, and a most delightful summer residence. Those pupils who shall be placed in the commodious boarding house with the Preceptor, will be under his constant supervision. Board \$1.50 per week, and tuition 1 dollar per quarter. WARREN FAY, Secretary. Charlestown, May 23, 1831.

NEW JEWELRY.
WILLIAM M. WESSON, has taken the Store No. 105 Washington Street, and has opened a good assortment of JEWELRY and FANCY GOODS of the latest fashion, and will be sold at the lowest prices.

N. B.—Silver Spoons manufactured to any pattern, and of genuine silver. May 4.

BREWER & BROTHERS,
IMPORTERS and Dealers in Drugs, Medicines, Chemicals, Surgical Instruments and Perfumery. WHOLESALE & RETAIL. *Teachers, Physicians and Families supplied on the most favorable terms. ap30m. May 4.

HARDWARE.
No. 31, UNION STREET. HAYES & HOWER have received by the ships Amethyst, Liverpool, and America, from Liverpool, Rosens and Fennell, from London, a general assortment of Cutlery and Hardware Goods, which they offer for sale on good terms, for cash or credit. April 27.

HOPKINSON SPRINGS.
THE HOPKINSON SPRING HOTEL is open for the reception of company for the present season. Mr. and Mrs. Norcross, Managers of this Establishment, tender their thanks, with gratitude, for the liberal patronage hitherto received, and assure all those who may visit the Springs for health or pleasure, that they will use their exertions to promote their health and happiness.

They have made and intend to make further improvements in their accommodations. To those who intend visiting the Springs for health, they beg leave to recommend the months of May or June, while the air is perfumed with the blossoms and the freshness of Spring.

The waters at these Springs were analyzed by the late Dr. Graham. They have been found beneficial in all chronic complaints; in cases of debility, particularly of the stomach; in some affections of the liver; dyspepsia, and rheumatic complaints; salt rheum, eruptions of the skin, &c. This place is retired, and pleasantly situated, about 20 miles west of Boston—about the same distance from Providence and 11 miles from Worcester.

Persons wishing excursion fares by Stage are informed that the Dudley Stage leaves early in the morning, on Tuesday, Thursday and Saturday, at 7 o'clock, A. M. The Boston and Hartford Stage, leaves early in the morning, on Monday, Wednesday and Friday at 9 o'clock, A. M. Passengers can take either of these stages. May 4.

WHITEWASHING & PLASTERING.
THE Subscriber will execute all kinds of whitewashing and Plastering, or when and where Stucco work at the shortest notice. His method is such as to render unnecessary the removal of carpeting or furniture, inasmuch as he will warrant not to soil the same in the slightest degree. * Residence, Spring Lane, next door to the Old South Vestry. ANDREW HASKELL.

Boston, May 25, 1831.

CLARK'S SUPERIOR PRINTING INK.
MOSES WHITING has constantly for sale at his Counting Room of the Boston Ink Manufactory, No. 28, Washington Street, Boston, Book and News Ink, manufactured by GEORGE CLARK, warranted, and on liberal terms.

The undersigned have used for several months past, Book Ink from the above Manufactory on the Ladies' Magazine, and have several other works, and are free to express a favorable opinion of its excellent qualities.

Boston, June 15, 1828. PUTNAM & HUNT.

I have been using Ink for nine months past on the Presses, at the Mill Dam, from the above Manufactory, and believe it superior to any in the United States. Boston, July 21, 1828. JAMES S. HENKIN.

For some time past, we have used in both our Job and News Paper Offices, Printing Ink from the above Manufactory, and with cheerfulness and the utmost confidence recommend it for general use.

Boston, August 23, 1828. TRUE & GREENE.

The Ink used in the American Traveller Office the last month, has been manufactured by Mr. GEORGE CLARK, and we have found it to be more uniformly good than any we have before used. We think we can safely recommend it to others as being of superior quality.

Boston, January 23, 1829. BAKER & PORTER.

We have been using in our Office for several months past, Book Ink, manufactured by Mr. GEORGE CLARK, and think we can recommend it to be equal, if not superior to any now in use.

Boston, January 27, 1829. SHAW & COHEN.

I have made use of Ink manufactured by Mr. GEORGE CLARK, for two years past, and have found it superior to any other I have ever used in printing the Tremont Theatre Bills; I had much trouble to get Ink that would work clean without being so strong as to bear the pen of Mr. C. Clark. I can say with confidence, that I have answered every purpose wished; and which I can safely recommend to Printers, believing it superior to any other for large bills they can obtain.

Boston, February 21, 1829. E. G. HORTON.

Office of the Philanthropist & Investigator. Having used to some extent the Newspaper Ink, manufactured by Mr. GEORGE CLARK, I fully concur in opinion with Messrs. Baker & Porter in regard to its quality, and cheerfully recommend it to the notice of the community. CHARLES B. YERRINGTON.

Boston, February 21, 1829.

Having used for some time past at the Office of Messrs. Moore & Francis, Book Ink manufactured by GEORGE CLARK, do with confidence and cheerfully recommend it to the fraternity as being superior in quality to any now in use. E. W. WALKER.

Boston, February 25, 1829. H. ADAMS.

For some time past, I have used Book Ink from the Manufactory of Mr. GEORGE CLARK, and with confidence commend it for general use.

Lowell, February 27, 1829. EBERDENE CURRIE.

The Recorder is worked on Ink from the above Manufactory. cop3m. Jan. 19.